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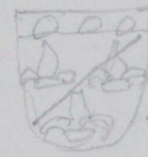
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Het papiermerk  is gelijk aan dat van de eerste bladen van het Opus minus primae partis. –

Later dan het Opus sermonum quadripartitum van 1486. Evengelijk de groote P. die hier weergebroken is. –

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Incipit cõfeſſionale. p̄mo ꝑ q̄ſtiũculas. Secũdo de modo ꝯfitẽdi. multũ vtile.

PEniteas cito. peccator cum ſit
miſerator. Iudex. Et ſunt
hec quinqꝫ tenenda tibi
Spes venie. cor contritum. cõfeſſio culpe.
Pena ſatiſfaciens et fuga nequicie.

Sentencia hoꝝ verſuũ ẽ O pctõr cito ꝛ ſine craſtinaciõe debes penitere. i. agere pniam/et cã eſt qr iudex. i. de⁹ nr̃ ẽ multũ miſericors. magis ꝑat⁹ ad miſerendũ q̄ꝫ tu ad petẽdũ. Nũc ſubdit ea q̄ requirũtur ad verã pniãm dicẽs. ꝙ quinqꝫ ſũt tenẽda in ꝑfecta pnĩa/ꝑ̄m Spes venie/hoep õgenade te crighẽ. 2m Cõtricio cordis/berouwe des herten om die ſondẽ/3m Cõfeſſio culpe. biecht vanden ſondẽ. 4m Satiſfactio/beteringhe voer die ſõden. 5m Fuga pctõrum ſcuwinghe der ſõden/hoc ẽ ꝓpõſitũ nũq̄ꝫ peccandi.

¶ Dubitat̃ primo. Quare dr in textu cito peniteas Dico ꝙ pnĩa dꝫ fieri cito ꝓpter multas cauſas. Prima q̄a diu exſpectauim⁹. 2a qr ad magna vocamur. ſ. ad eternaꝫ gl̃iam. 3a ne ab eterna gl̃ia excludamur ſicut q̄nqꝫ v̄gines fatue. 4a ne morte p̄ueniamur/quinta ne conſuetudine teneamur qr maxĩe cauẽda ẽ cõſuetudo pctĩ q̄ eſt altã natuã

¶ Dubitat̃ 2o In quo appareat ꝙ de⁹ ſit miſericors Dicit ſcũs thomas ꝙ in multis hoc apparet Nam deus

Pctõres paciẽter exſpectat
Benigne eos recipit
Ulciſci pccã diſſimulat.
In ꝑiculis nos liberat
Graciam nobis donat
Datam multiplicat
Multiplicatã conſeruat
Cõſuatã in celo munerat.

Offenſam dimittit pctĩ
p⁹ remiſſiõeꝫ non meminit
Errãtes a ſe/reducit
Rũtes ad ſe/conducit
Cadentes erigit
Stantes tenere non deſinit
finaliter ꝑſeuerãtes ad glãm ꝑducit

¶ Dubitat̃ 3o Quid ẽ ſpes Dico ꝙ ſpes ẽ certa exſpectacio future beatitudinis/ex dei grã ꝛ meritis ꝓpriis ꝓue-

niens Ex quo ſequit̄ ꝙ ſpes nō ē de p̄terito nec p̄nti ſed ſolū de futuro. ſequit̄ 2° ꝙ non ē de malo ſed de bono / non de om̄i ſed de futura btitudine q̇d intellige de ſpe / vt ē v̄t⁹ theologica. Dicit̄ ex grā et merit̄ ꝓpriis veniēs / q̇d eſt cōn illos q̄ ex ſola grā dei p̄ſumūt venire ad btitudinē ſine ſuis merit̄ / imo requirūtur ꝓpria merita / Nam dicit aug⁹ Qui creauit te ſine te / non iuſtificabit te ſine te.

Vt dimittaris aliis pccā remitte

His qz ſatiſfacies. quos te leſiſſe fateris

Duo ponit documenta reſpcū ꝓximi ſuadā / vnū ē / ꝙ ſi vis / vt de⁹ tibi pctā tua dimittat / debes et ꝓximo tuo remittere oiā q̄ tibi malefecerit. Aliud ē / vt ſi dānum ꝓximo tuo feceris / debes ei ſaciſfacere / Racio primi ē / qz ſi non / dimittim⁹ ꝓximis nr̄is debita / tunc legēdo pr̄ nr̄ petim⁹ iudiciū dei cōn nos cū dicim⁹ dimitte nobis debita nr̄a ſicut nos ꝛc̄ Et dicit̄ in euāgelio. Si dimſerit̄ ꝓximis vr̄is / et pr̄ vr̄ q̄ in celis ē dimittet vobis pctā vrā At ſi nō dimiſerit̄ / nec pr̄ vr̄ qui in celis ē dimittet vobis pctā vrā / Rō ſcdi qz nūq̄ȝ peccatū dimittit̄ niſi ablatū reſtituat̄ / et ergo ſi leſiſti ꝓximū ſiue in bonis fortune ſiue corpis / ſiue in fama / requiritur reſtitucio et ſatiſfactio

Sperne voluptas ludos ſpectacula mūdi

Deſere cōſortem prauam. ppli qz tumultū

Secretas qz p̄ces et opus pietatis amato

Hic ponit quinqȝ mala que penitens debet fugere / ſcilicet voluptates. i. delectaciōes quinqȝ ſenſuū et precipue in guſtu et tactu Item ludos / ſpectacula mundi / malum ſocium et tumultū. i. multitudinem et freq̄nciam hoim̄. Ponit ſecundo duo que penitens debet amare et ſectari. ſcȝ ſecretas oroēs / et opera miſericordie ¶ Nota ꝙ nimia voluptas guſtus eſt fugienda / quia vt ait Paulus. Plures gula q̄ȝ gladio occiduntur Eciam infirmitas corpis incurrri ur vt ait Catho Morbi namqz cauſa ē quecūqz voluptas. Eciam ex ſuperfluis pauperes defraudantur nutrimentis

Quid ais de ludo ſi ſemper ſit peccatum mortale Dicitur ꝙ ludi ſolum recreatiui ſenſuum noſtrorum et ītellect⁹ qui non ſiūt cā lucri aut vane glorie non ſūt pctā mōrlia.

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vt ſunt ludi organoꝝ et alioꝝ inſtrumentoꝝ muſicaliū/et ludi ſcakoꝝ Et architenenciū ⁊c Et ludi palmaꝝ ꝑ recreacione/aut pro ꝑua refectiōe cibi et pot⁹. Iſti ludi ſūt liciti. Imo nc̄carij qn̄z/vn̄ Catho Interpone tuis qn̄z gaudia curis/ hoc idē ſcōs viros legim⁹ feciſſe. Sed ludi taxilloꝝ q̄ ſūt pure fortuiti et fiūt cā lucri In quib⁹ fiūt multa iuramenta malediciōes et blaſphemie ſunt ſimpliciter ꝓhibiti qꝛ mo̅rlia ſunt pctā Cū lud⁹ taxilloꝝ qui non ſolū ꝑ fortunā ſed ꝑ artē regiꝉ ſi fiat ſolū cauſa recreaciōis / aut pro ꝑua refectione/caritatē ꝓximi non ledente. non ē peccatuz mortale/ Meli⁹ ē tn̄ ſimpliciter a taxillis abſtinere/vt ait Catho dicēs aleas fuge De alijs patebit infra.

¶ Queriꝉ Primo Quid eſt penitencia Dico ſm ambro. Penitencia ē p̄terita mala deplangere/ ⁊ plangenda iterū non cōittere Scd̄m Gregoriū ſic Penitencia ē peccati cōmiſſi cum intima cordis contricione/et lacrimaꝝ effuſiōe emendacio Ex quibus ſequiꝉ ꝙ ad verā penitenciam req̄ritur planctus et dolor ſeu diſplicencia peccatorum. Secūdo requiritur firma intencio ſeu voluntas āplius non peccandi/cū ꝓpoſito confitendi et ſatiſfaciendi

¶ Queritur 2° Quot ſunt que nos inducere dn̄t ad penitenciam Dico quatuor q̄ oiā nobis a deo veniūt ſcʒ beneficia. ſupplicia/ ꝓmiſſa et flagella/de quib⁹ ait bernar. Nimis durū ē cor/quod non molliunt bn̄ficia nec terrent ſupplicia/nec alliciūt promiſſa/nec caſtigant flagella Bn̄ficia dei q̄ accepimus puta creacionis/recreacionis/paſſionis xp̄i et multoꝝ alioꝝ nos ad peniteuciam incitant /q̄n̄to maiora beneficia recipiemus in patria/que oculus non vidit/nec auris audiuit/nec in cor hominis aſcendit / que omnia amitteremus/ſi per pnīam pctā non plangeremus

Item ſupplicia debent nos terrere que hic ꝓ peccato primo ꝟnti et quinqꝫ ciuitatibus igne cōbuſtis īferebantur. Et in futuro peccatoribus eternaliter cremandis inſligentur/ Ita quoqꝫ promiſſa dei dicentꝭ Penitenciā agite/ qm̄ appropinquat regnū celorum Poſtremo flagella dei. Nā dauid peccanti dicebaꝉ Non recedet de domo tua gladius Item in pſal. Si filij tui dereliquerint legem meam et mandata mea non cuſtodierint/viſitabo ego in virga iniquitates eorum/et in verberibus peccata eorum.

¶ Queritˀ 3° Quot ſūt q̄ pctōres retardāt a pnīa ꝑagenda Dico ꝙ inter cetera ſunt octo bn̄ notanda
¶ Primō puſillaītas. ꝑ quā timent nō poſſē pnīaʒ ſuſtinere
Coñ qđ ait xp̄us Jugū meū ſuaue ē ⁊ on⁹ meū leue
Secūdo pudor cōfitēndi Coñ qđ ē in gloſa. verecūdia ⁊ pudor/magna ꝑs ē pnīe/qꝛ delet multum de pena
Tercio delcācio peccandi Coñ qđ grego. Momētaneū ē quod delectat/eternum autē qđ cruciat
Quarto Spes diu viuendi. Coñ q̄d dicit dn̄s. Securis ad radicē arbores q̄ homo ē/appoſita ē Et item vigilate qꝛ neſcitiſ horam neqꝫ diem qua dn̄s veniet
Quinto deſpacio grām optinendi. Coñ q̄d dicitˀ ꝑ ezechielem Quacūqꝫ hora pctōr īgemuerit exaudiam eū Jtez deus ꝓnior ē ad miſerēdū q̄ꝫ nos ad petendum
Sexto Timor recidiuandi Coñ q̄d aug⁹ Qn̄ cecidi erexit me/qn̄ ſteti tenuit me. qn̄ iui duxit me/ Jtem dicit ſcriptura/ſepcies in die cadit iuſt⁹/et reſurgit Jtē ſi in foueā iā cecideris. ⁊ ſcias te ꝑendie recaſurū/nō igitˀ hodie ex fouea ſurges: an potius illic manebis
Septimo Cōſuetudo peccādi retardat retrahit nos a pnīa Coñ q̄s ihieremias Sicut mutare p̄t ethiops pellem ſuam aut ꝑdus varietates ſuas/et vos poteritis benefacere cum didiceritis malum.
Octauo Cōfidencia de dei mīa plures retrahere ſolet a penitencia. Coñ q̄d in ecclīaſtico De ꝓpiciatu pctōꝝ noli eē ſine metu/neqꝫ adn̄ciās pctm̄ ſuꝑ pctm̄ Et ne dicas Miſeracio dm̄ magna ē/multitudinis pctōꝝ meoꝝ miſerebitˀ Audi quid ſequitˀ. Miſericordia em̄ et ira a domino cito approximāt/et in pctōres reſpicit ira illius
¶ Queritur q̄rto Quot bona in nobis oꝑatˀ pnīa
Dico ſm̄ thomā et alios doctores/valde multa bona oꝑatur Primo pctōr abſoluitˀ ab omib⁹ pctīs. Scđo homo inimic⁹ dei recōſiliatˀ deo/Et de filio dyaboli fili⁹ dei efficitˀ. Tercio ꝑadiſus ei aperitˀ Quarto ecclīe reſtituitˀ ꝑ oim̄ bonoꝝ cōmunionē Nā homo fit ꝑticeps oim̄ bonoꝝ q̄ fiunt in tota ecclīa Juxta illud. ꝑticeps ego ſū oim̄ timencium/ Jtez cuſtodiēdiencīū mādata tua. qđ ē valde magnū
Quinto homo penitēs angelos letificat et dyabolos contriſtat/qꝛ ſcribitˀ ꝙ Maius gaudiū ē angelis in celis/ſuꝑ vno pctōre pnīam agente. q̄ꝫ ſuꝑ nonagintanouē iuſtis

Sexto omnia bona amiſſa reuocat ⁊ ad eternam vitam in uitat/vnde dicit aug⁹ Penitencia ē vtus q̄ oīa bona reſtaurat. Ibi, nō dum peccas mortaliter ōnia bona que feciſti ꝑduntur ⁊ auferūtur ꝑ pctm̄ Sed dū agis pniām/ōnia reuiuiſcūt/que prius erant viua ¶ hic nota diligēter ꝙ oiā bona amiſſa per pctā/reſtituūtur per pniām/vnde ꝑ veram contriciōem ſeu pniām de⁹ infūdit penitenti grām gratuz faciētem/tres vtutes theologicales/q̄tuor vtutes cardinales in q̄ntum ſunt gratuite Infūdunt ſibi ſeptē dona ſācti ſpūs/quib⁹ oīb⁹ aiā turpiter per culpā deformata/multipliciter decorat/tanq̄ʒ veſte nupciali/qua qui veſtit⁹ non fuerit/manib⁹ ligat ⁊ pedib⁹/in ignem mittet vbi erit fletus oculoꝝ ⁊ ſtridor denciū/vt dn̄s ait in euangelio. — Nota

Que autem ſint illa amiſſa per pctm̄ videatur ſupra ante illum textum Is genitiuis habet

¶ Queritur quinto Quot ſūt ꝑtes pniē Dico tres ſcz cordis contricio/oris confeſſio/⁊ opis ſatiſſactio Et ratio ē qr nos peccam⁹ tripliciter/corde/ore/et ope/ Et qr cōtraria cōtrariis curant Juſtū ē ꝙ iſta curent ꝑ contrariū/ſcilʒ vt pctōr deteſtet pctm̄ corde/qḋ fit ꝑ contriciōem/2° vt verbo ſe accuſet qḋ ſit per confeſſiōem/3° vt facto ſe puniat/quod ſit per ſatiſſactionem. — ꝑtes pniē

Omnia pctā plangat contricio vera
Scrutās etates.ſenſus.loca.tpa.mēbra.
Deplorās acta.nolēs cōmittere flenda
Plāgas amiſſa.cū cōmiſſis.et omiſſis.
Offenſas qʒ dei ꝙ frēm dānificaſti.

Supra dcm̄ ē ꝙ penitens debet habere cor contritū/hic āt oñditur q̄d requirit ad veram cōtricionem Et ē ſentencia ꝙ vera contricio debet plangere omnia pctā in generali. Secundo dicit ꝙ debemus bene ſcrutari.i. inquirere circūſtancias iſtas puta etates longitudinez pctōꝝ/ et ſenſ⁹ q̄bus peccaſti/et loca ac tpa in quib⁹ peccaſti ⁊ membra Tercio debes in ſpēali plangere oiā pctā preterita cū ꝓpoſito non cōmittendi pctā plangenda Quarto debet plangere peccata amiſſa.i.oblita.et cōmiſſa.i.peccata facta/et omiſſa.i.peccata ꝑ omiſſiōem bonoꝝ contracta Quinto

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Contricio. ꝙ deum tuū offendiſti ⁊ ꝓximo tuo dānum intuliſti.
¶ Querit͛ Quid ē contricio Dico ē dolor voluntarie aſſūpt⁹ pro pctīs cū ꝓpoſito cōfitendi ⁊ ſatiſfaciendi. Iſte dolor ē duplex ſcȝ rōlis ſeu voluntat̃. Et dolor ſenſibilis Dolor rōlis ⁊ voluntat̃ ſponte aſſumpt⁹ non eſt aliud niſi diſplicencia pctī ad quod ſe pctōr cōuerterit / ⁊ offenſionis dei a quo ſe auerterit/et iſte dolor ē de eēncia contricionis de quo iutelligit͛ iliud Luctū vnigeniti fac tibi. ¶ Dolor ſenſibilis ē quedam anguſtia et pena ment̃/qui dolor nō ē de neceſſitate ſed de perfectione/quia non ē in ptāte nrā. De quo Johelis z° Scindite corda vrā non veſtiméta vrā Iſte aūt dolor ſenſibilis poſſet tantum in corde hominis accédi/ꝙ non ſolū culpa/ſȝ oīs pena hōi relaxaret͛.
¶ Querit͛ Sexto Que ē differencia inter contricionē et
Attricio attricionem Dico ꝙ attricio ē diſplicencia quedā de pec-
Contricio catis/ſed non perfecta Contricio auté dicit perfcām diſplicenciā Quō intelligit͛ hoc Dico attricio ē dolor de pctīs magnis/non de oībus Item attricio ē dolor habēs principaliter reſpectū ad penam quaȝ peccator pati meruit / ⁊ nō ad offenſam dei quam incurrit Et talis dolor ē ſine gracia dei/et habet inicium ab amore ſui ipſius non ipſius dei Ideo tales licet doleant dānantur De quibus dicitur Oderunt peccare mali formidine pene /qualem habent fures ⁊ latrones qui ad ſupplicium ducuntur Contricio autem ē dolor de omnibus peccatis magnis et ꝑuis et principaliter ꝓpter offenſam dei. quaȝ homo per pctm̄ incurit q̄ dolor non poteſt eſſe ſine gracia dei mouente liberuȝ arbitrium ad talem dolorem
¶ Querit͛ octauo Quot ſunt cauſe inducentes nos ad
Nota qōȝ contricionem Dico ſm oſtienſem ſeptem bene notande. Primo peccatoꝝ cogitacio/vnde yſayas. Recogitabo tibi ōnes annos meos in amaritudine anime mee
Scdo pudor de pctīs cōmiſſis. Job Res dignas cōfuſione agūt Itē nau ȝ° Reuelabo pudēda tua in facie tua
Tercio vilitas pcrī. Jere. ij. Qȝ vilis factus es nimis iterās vias tuas Itē Qui fcīt pctm̄ ſuus ē peccati
Quarto timor iudicij ⁊ tormenti. Pe. iiij. Impius et pctōr vbi latebunt Jeroi⁹. Quotiens diem illum conſidero toto corpe cōtremiſco/ſiue cōmedo/ſiue bibo/ſiue aliud facio ſēper videtur illa terribilis vox in auribus meis ſurgite mor

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tui venite ad iudicium.
Quinto timor pene gehenne Audi bernar. O gehēnalis regio nimis horrenda/vbi ē ignis ardens/frigus rigens. vermis imortalis/fetor intollerabilis/mallei percutientes tenebre palpabiles/confuſio pctōꝝ/imoderacio vinculoꝝ et horribiles facies demonum.
Sexto dolor de amiſſione patrie celeſtē Apocalipſ 3° Tene qd̄ habes/vt nemo accipiat coronam tuam.
Septimo triplex ſpes ſcilʒ venie qua pctm̄ dimittitur /ſpes grē qua bene opatur/et ſpes glorie q̄ remunerabiť Apocꝉ. 3°. Ecce ego ſto ad oſtium ⁊ pulſo/ſi quis audiuerit vocem meam/⁊ aperuerit michi ianuā intrabo ad illum /et cenabo cum illo/et ille mecum

Vera ſit et integra. ſit et cōfeſſio munda. Sit cito firma frequēs ſpōtanea nuda. Propria diſcreta. lacrimoſa. moroſa fidelis.

Supra dictū ē in principio ꝙ penitens debet facere confeſſionem. hic oſtenditur quot ⁊ quas condiciones debet hēe vera confeſſio Et ponūtur. xiiij. cōdiciōes Nā cōfeſſio.
Debʒ eē vera/vt nō dicat qđ nō fecit nec minus dicat
Debʒ eē integra/vt non ſubtrahat qđ ē manifeſtandum
Debʒ eē munda. i. ꝙ fiat puro ⁊ mūdo corde.
Debʒ eē cita/vt non differat ⁊ craſtinet confeſſionem.
Debʒ eē firma. i. cū firma ſpe de remiſſiōe pctōꝝ
Debʒ eē frequens. i. frequenter ⁊ tociens debet reſurgere confitendo quociens cadit
Debʒ eē hūilis/vt ſe infimū ⁊ miſerū confiteať
Dibʒ eē ſpōtanea. i. nō coacta q2 pctm̄ fuit voluntarium
Debʒ eē nuda/vt non obſcure ⁊ īuolute ſʒ plane cōſiteať.
Debʒ eē ꝓpria/ita ꝙ non confiteať pccā alioꝝ
Debʒ eē diſcreta/vt maiora cū maiori pōdere dicantur.
Debʒ eē lacrimoſa. i. cū dolore ⁊ gemitu ex corde dicenda
Debʒ eē moroſa/vt diſtincte confeſſor audiat delicta
Debʒ eē fidelis. i. cū bona fide ⁊ ſpe obtinendi veniam.
¶ Queriť nono Quid eſt confeſſio. Dico ſecundum Auguſtinum Confeſſio ē ſermo per quem morbus latens ſpe venie aperitur vel ſm̄ ray. Confeſſio ē apertiſſima co- Confeſſio

num ſacerdote peccatorum declaracio. Et nota ꝙ ē duplex
confeſſio/ſcilicꝫ mentalis ⁊ vocalis Confeſſio mentalis eſt
que fit ſoli deo ⁊ illa eſt de iure naturali/que in neceſſitate
quando non haberi poſſꝫ copia ſacerdotꝭ ſufficeret
Confeſſio vocalis ē que fit ore/vicario chriſti/⁊ illa ē de iu
re poſitiuo Et eſt neceſſaria ſemel in anno/vt probatur per
illud capl'm Omnis vtriuſqꝫ ſexus/vbi dicitur Omnis v-
triuſqꝫ ſexus fidelis poſtꝙ̄ ad annos diſcreciōis venerit.
Arguitur — tenetur ſemel in anno proprio ſacerdoti confiteri peccata
ſua/⁊ euchariſtiam ſumere ſaltem in paſcha Si arguat
ſola contricio cū propoſito cōfitendi deo/remittit omnia
peccata ergo non ē neceſſe confiteri ſacerdoti Añs probat
per dauid in pſal. dicentem. Dixi cōfitebor aduerſum me
iniuſticiā meam dño/⁊ tu remiſiſti impietatem peccati mei
Ecce ibi dicit/cōfitebor dño in futuro ⁊ iam remiſiſti in pre
terito Dico cōcedendo totum añs ⁊ cōfeſſio talis in ꝓpo
ſito ſufficeret in neceſſitate/tamen poſtea habita copia ſa-
cerdotꝭ. ſtatuto tpe tenetur cōfiteri ꝑpter ſeruare preceptū
eccīe/qđ ſi nō faceret peccaret mortaliter nō nō pctō

¶ Queritur circa illud qđ in principio dicitur. Pena ſatiſ
faciens/Quid ē ſatiſfactio ⁊ quot ſunt eius partes

Satiſfactio — Ad primū dico ſm aug' Satiſfacere ē cāas pctōꝝ excide-
re. ⁊ eoꝝ ſuggeſtionib' aditū nō prebere/

Ad ſecundum dicitur ꝙ tres ſunt partes principales ſa
tiſfactionis/oracio/ieiunium/et elemoſina Quarum ſuffi
ciēcia ſic ſumitur/nam oīs qui peccat offendit ⁊ peccat in
deum in proximum ⁊ in ſemet ipſum/Ideo penitens debꝫ
ſatiſfacere deo per oracionem/proximo per elemoſinarum
largicionem/ſibi ipſi per ieiunium ⁊ carnis ſue maceracio
nem Aliter ſic omne peccatum originat aut a cōcupiſcēcia
carnis/aut a concupiſcēcia oculorū/aut a ſuperbia vite/vt
ait ſanctus Johannes. capitulo. 10. Modo ieiunium ē ad
repreſſionem concupiē carnis/elemoſina ad repreſſionem
concupiſcencie oculorum Oracio ad repreſſionem ſuper-
bie vite Si arguat ſunt plures adhuc partes ſatiſfactio
Arguitur — nis/vt peregrinacio diſciplina vigilia. etcetera. Dico ꝙ
iſte ſunt partes minus principales ⁊ reducuntur ad prio-
res/vnde omnia opera carnem affligencia reducuntur ad
ieiunium/Omnia opera mīe ad elemoſinam/Omnia ve
ro ſpiritualia opera ad oracionem.

¶ Querit̄ 2° qualiter ſiat ſatiſſactio Dico ſm̄ innocē
ciū i.c. oīs. de pnīa / ꝙ ſatiſſactio ſit ꝑ ſolucōē pene īpo
ſite ꝓ pctō / ita ꝙ dignos fruct⁹ pnīe faciat et exhibeat cor-
pus ſuū ſuire iuſticie ſicut ſuuit in iuſticie tūc ſatiſſacit
Sed notādum ē ꝙ reſtitucio male acquiſitoꝝ / vel dānoruꝫ
alicui factoꝝ / vel iniuriaꝝ irrogataꝝ / oīo facienda ē leſis
ſi repiant̄. nec ſacerdos p̄t de hoc facere grām / qꝛ pctm̄ non
dimittit̄ niſi ablatū reſtituatur. Forte dices non habeo vn̄
reſtituā Certe tūc ſufficit volūtas et ꝓpoſitū reſtituēdi qn̄
ad pinguiorē fortunam veneris
¶ Querit̄ 3° Que pnīa ē ꝓ ſingulis pctīs iniūgenda
Dico ꝙ pro q̄libet pctō mortali eſſꝫ regulariter ſeptēnis pe
nitencia iniūgenda / vtꝫ viceſimatercia. q. ij. c. hoc ipm̄ / vbi
ponūtur xlv. canones de pnīa ſeptēni Et iſta ſeptēnis pe-
nitencia deberet magis vel min⁹ aſpera īponi ꝓut maiori
tas vel minoritas criminis ꝛ circūſtāciaꝝ expoſcūt / vtꝫ ibiđ
Sed qꝛ iſtud valde durū eſſꝫ ꝓ hoīe q̄ forte decē vel vigin
ti aut plura mortalia cōmiſerit et forte plures ī deſpera-
cionem pnīe induceret Ideo ꝑ eccliāꝫ ꝓuiſum ē ꝙ oīs pnīa
ſtat in arbitrio cōfeſſoris / vt ꝓbat̄ ꝑ multa caplā iuris ca-
nonici q̄ breuitatꝭ grā relinquūtur Pl⁹ em̄ valet apud deū
menſura doloris q̄ꝫ menſura longi tpīs / et plus mortifica-
cio vicioꝝ q̄ꝫ abſtinēcia ciboꝝ / vtꝫ ꝑ Jeronimum / qui alle-
gatur de. pe. diſ. prima. menſuram
¶ Querit̄ q̄rto Utrum cōpleta pnīa a ſacerdote iniūcta
penitēs ſit ab om̄i culpa et pena abſolutus Dico ꝙ a cul
pa ꝑ cōtriciōem ꝛ cōfeſſiōem abſoluit̄ Sed de pena Di-
co ſm̄ thomā in q̄rto diſtinctiōe. xx. ꝙ ſi ſacerdos nō cōdig
nam pniām iniūxerit / tūc manet reat⁹. i. obligacio ad pe-
nam eiuſdē q̄ntitatꝭ Et ideo ſi cōdignam pniām hic nō cō
pleuerit In purgatorio cōplebit. Nec ſequit̄ ꝙ ꝓpter hoc
ſacerdos peccet ſi minorem pniāꝫ iniūgat / tū qꝛ non p̄t de
terminate q̄ntitatē pene cōgnoſcere tū etꝭ qꝛ forte penitens
poſſet a pniā ꝓpter eius magnitudinē retrahi et impediri
et forte in deſperacionē incidere / Ideo illi magis prodeſt
perua q̄ꝫ magna penitencia
¶ Querit̄ quinto Nonne ꝑ veram cōtriciōem / et veram
cōfeſſiōem multū de pena remittit̄ Dico ꝙ ſacerdos per
abſolutiōem ſacramentalem que effiſaciā habꝫ v̄tute paſ-
ſionis xp̄i. multū de pena remittit. Sed̄o verecūdia quam

cōfitēs hȝ in accuſando ſe delet ꝑtem de pena Tercio cor
dis cōtricio multū de pena remittit Que poſſet eſſe tanta.
vt oēm penā q̄ntūcūq; magnā deleret et relaxaret Sȝ quia
nobis incertū ſit q̄ntum oiā dicta de pena remittāt Jō in-
iūgit͛ nobis pniā modica pro multis pctis cōmiſſis nō cō-
digna Et ſic forte reſtat nobis magna pena in purgatorio
ꝑſoluenda/ ꝓut requirit magnitudo et multitudo pctōꝝ.
q; ſc̄m ſacros canones req̄rit͛ pniā ſepténis pro q̄libet mor
tali/ hic vel in purgatorio ſuſtinenda/ vt dc̄m eſt

¶ Querit͛ ſexto Quid faciendū erit/ vt pena purgatorij
magna valde/ amariſſima et terribiliſſima euadat͛/ et et
in hac vita olo ꝑſoluat͛ Dico q᷒ ad hoc plurimū valena
indulgencie multe ꝛ magne q̄tuor ordinib᷒ mendicāciū
ꝛ ordini ſcē brigitte Necnon dm̄s ordinis ſci Johis late-
ranenſ de rhodis/ ꝛ dm̄s teutonicis/ in multa habūdācia
cōceſſe/ valent ꝛ° indulgencie gregoniane/ magne valde.
q̄s ſcūs gregori᷒ conceſſit om̄ibus contritis ꝛ cōfeſſis legē-
tibus quinq; pr̄ nr̄ in honorem quinq; vulnerū xp̄i cū de-
uota aſpectione corꝑali vel mentali armoꝝ/ quibus xp̄us
paſſus ē ¶ Valet ȝ° ad ſatiſfaciendū pro omnibus pec-
cat͛ deuota recordacio amariſſime paſſionis xp̄i/ per quā
paſſionem/ xp̄s non ſibi ſed nobis meruit/ qd̄ meritum eſ-
infinite v͛tut͛ ad relaxādum ꝛ quitādum oēm penā peccat
ti Te aūt v͛toeris facere ꝑticipem hui᷒ meriti infiniti in oī
hora ꝛ om̄i loco in eccl̄ia/ in camera/ ꝛ extra eā. Per deuo
tā/ vt dixi memoriam paſſionis Sed oꝑtebit te eſſe in ſta-
tu grē/ q᷒ ſi nō es/ pone te in eū hoc modo. hēas cōtricio-
nem de pccīs cū ꝓpoſito nunq; peccandi ꝛ cū propoſito cō-
fitēdi tpe ſtatuto ab eccl̄ia/ ꝛ eris in ſtatu grē/ p᷒ea paſſiōē
xp̄i deuote mediteris p̄cando veniam pccōꝝ tuorum

¶ Querit͛ vtꝝ deuota paſſiōis xp̄i meditacio relaxet at-
q; deleat oēm penam pro pctīs debitam. ¶ Ad hoc rn̄det
horologiū eterne ſapiencie titulo quintodecimo quaſi cir
ca finem primi libri/ q; deuota paſſionis xp̄i meditacio pe
nam purgatorij longiſſimam et acerbiſſimam et͛ mille ā-
noꝝ/ quam aliquis exſoluere teneretur ad minimū q̄orā
tem/ penitus relaxat/ Et q; hoc veritatem habeat/ euiden-
ter probare poſſet ex hoc q᷒ btūs gregorius om̄ib᷒ in ſta-
tu grē exiſtentibus corā armis vel ymagiē xp̄i ſanguinolē
ti ꝛ vulnerati/ genib᷒ flexis quinq; pr̄ nr̄ deuote legētibus

in honorem quinqȝ vulnerum eiꝰ/conceſſit .xiiij .milia ān-
norum indulgenciarum Que indulgencie poſtea ꝑ mul-
tos romanos pontifices ſunt confirmate/et multiplicate .
Et p̄cipue ꝑ Nicolaum ꝛ Calixtum qui eaſdem cōfirman
tes/quinqȝ oraciūculas ad quinqȝ pr̄ nr̄ addiderūt/vt ali
bi ptȝ ad longū ¶ Fac ergo vt a cōfeſſore tuo tui pro pe
nitencia iniūgant quinqȝ pr̄ nr̄ .in honorem quīqȝ vulne
rū/que flexis genibus legas dicēdo. O ieſu ꝑ clauū ꝛ vul-
nus dextre manꝰ tue miſerere mei pr̄ nr . O ieſu ꝑ clauū et
vulnꝰ ſiniſtre manꝰ tue M. mei. pr̄ nr̄. O ieſu ꝑ clauum ꝛ
vulnus dextri pe· tui M. mei. pr̄ nr̄. O ieſu ꝑ clauū ꝛ vulnꝰ
ſiniſtri pedis tui M. mei. pr̄ nr̄. O ieſu per lāceam ꝛ vul-
nus ſcīſſimi lateris tui M. mei. pr̄ nr̄.

Peniteas plene ſi vere peniteat te
Non per legatū nec per breue ſȝ refer ipſe
Cōpacieti ꝓlꝰ ſapiēti dic meliori
Preſbiteris multis prodeſt ſi cōfitearis
Copia preſbiteri ſi deſit pande ſodali
Corporis vt maculas aīe ſic crimīa pandas

¶ hic oſtenditur ꝙ confeſſio non poteſt fieri per nunci-
os Et eſt ſentencia Si veram agere velis penitenciam/ nō
confiteberis peccata tua per nuncium aut per litteras / ſed
tu ipſe debes proprio ore referre Item debes confiteri con
feſſori ſapienti qui paciens ſit et bone vite Et prodeſt ſi cō
fitearis multis preſbiteris Et ſi deficit preſbiter in neceſſi-
tate confitendum ē ſocio vel layco.

¶ Queritur primo vtrum confeſſio valeat per nuncium
vel litteras Dico ſecundum thomam. ꝙ licet illa sic fac-
ta ſit bonum opus et meritoriū/tamen in quantū confeſ-
ſio eſt ſacramentum non debet ſic fieri . quia determinataȝ
habet materiam ſcilicet actum ſermonis quo conſciencia
hominis manifeſtari conſueuit

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¶ Querit᷑ 2° Utrū aliq̄s poſſet cōfiteri layco. Dico ꝙ
ſic tpe nccitatꝭ/ de pe. diſ. prima. et de cōſe. diſ. iiij. Et licet
talis cōfeſſio valeat penitēti ꝓpter humilitatē ꝛ erubeſcen
cie confuſiōem que ſm̄ augꝰ. magnā ꝑtem remiſſiōis hꝫ.
Claues tn̄ eccliē que ſolis ſacerdotibꝰ cōceſſe ſunt nō opan
tur in eo ad alicꝰ pene relaxaciōem Si tn̄ nō ſit laycꝰ xp̄iaꝰ
non debet cōfiteri heretico vel excōicato/ ſed ſoli deo fiat cō
feſſio ꝛ ſufficit cū ꝓpoſito cōfitendi ſi ꝑiculū euadat

¶ Querit᷑ 3° Cui facienda ē cōfeſſio Dico ꝙ ꝓprio ſa
cerdoti facienda ē cōfeſſio Dico autē ꝓprio ſacerdoti qꝛ
ſi in cōfeſſiōe imponit᷑ pniā ab alio qui credit᷑ priuilegia=
tꝰ et nō ē/ paꝝ aut nichil vꝫ/ vtꝫ extra de elec. dudū/ Et ex=
tra de pe. ꝛ re. oīs ¶ Sed quero quis ē ꝓpriꝰ ſacerdos
Ad hoc rn̄det ſanior ps ꝙ multiplex ē ꝓpriꝰ ſacerdos
Primo ſūmꝰ pōtifex et eꝰ legatꝰ/ et eoꝝ penitēciarij/ Secun
do ep̄i et eoꝝ pniārij/ Tercio ōnes frēs ꝑuilegiati/ pn̄tati
et admiſſi ꝑ ordinariū/ Quarto ōnis ordinatꝰ ꝛ ſubſtitu=
tus per curatū ſicut ſepe fit tpe nccitatꝭ Quinto ōnis ſacer=
dos ꝑrochialis hn̄s curam dicit᷑ ꝓpriꝰ ſacerdos in ſua ꝑro
chia Cui ſemel in anno faciēda ē cōfeſſio niſi rōbilis cau=
ſa ſubſit/ et hoc ꝑcipue in q̄drageſ̄ Si tn̄ cōfitēs ſup hoc ꝑ=
uilegiū habuerit ꝙ ōni tpe cōfeſſorē eligere ad ſuū placitū
poterit. abſoluit᷑ ab illa obligaciōe cōfitēdi ꝑrochiali

¶ Querit᷑ q̄rto Quot ſūt caſꝰ quibꝰ homo p̄t cōfiteri al=
teri/ et non ſuo ꝓprio ſacerdoti Dico ſm̄ oſtiēſem qꝛ ſūt
decē caſꝰ Primꝰ qn̄ ſuꝰ ꝓpriꝰ ſacerdos ē iperitꝰ in diſcer
nendo ꝛ conſulendo/ tunc poteſt ab eo petere licenciam.
quam ſi non concedit/ non obſtat. quin habeat
Scd̄us rōe domicilij q̄d ſi in aliā ꝑrochiā trāſtulerit
Tercꝰ qn̄ quis ē vagabūdꝰ vel peregrinꝰ/ Dicit tn̄ guilꝰ
qꝛ talis debet habere licēciam ad peregrinandū
4ꝰ rōe delicti/ vt ſi delictū ſit ꝑpetratū in alia ꝑrochia
5ꝰ rōe ſtudij/ vt ſūt ſcolaſtici in vniuerſitate ꝛ alijs ſcolis.
6ꝰ rōe neceſſitatꝭ/ vt in articulo mortꝭ
7ꝰ qn̄ q̄s hꝫ ſpem qꝛ ſuꝰ curatꝰ h° ꝓ grato hēbit/ non tn̄ eſt
abſolutꝰ niſi curatꝰ explicite vel implicite conſenſerit
Octauꝰ ſi curatꝰ ſit hereticꝰ vel ſciſmaticꝰ vel excōicatꝰ
Nonꝰ qn̄ quis ē infra annos diſcrecionis
Decimꝰ ꝓpter ſpēale ꝑuilegiū a pp̄ vel ep̄o conceſſum/ q̄d
plerūq̄ꝫ hn̄t frēs de ordine mendicāciū Eciam illi qui
habēt confeſſionalia a ſūmo pontifice indulta.

Nota q̄ſtiõꝫ

¶ Querit̃ quinto Quotiens quis confiteri tenetur.
Ad hoc reſpondet bona ventura generaliter aſſerere ꝙ hō
poſſet differre confeſſionem ſuā vſqꝫ ad paſcha. videt̃ ꝑicu
loſuꝫ. Similiter ꝙ teneat̃ ſemꝑ confiteri quando ſe offert
oportunitas videt̃ valde durū. Ideo videtur racionabili
ter ſentiēdū mediū. ꝙ ſcꝫ oportunitas tꝑis/loci/et preſbite
ri/poteſt tripliciter ſe offerre. Unomodo quando timet̃ ne
vnq̄ꝫ ſe offerat/vt cū aliquis grauiter infirmatur tunc tene
tur ſtatim confiteri. Secūdo aut ita ꝙ maior oportunitas
exſpectat̃ vel quo ad locū vel quo ad preſbiterū. tunc dif
ferre poteſt ſine peccato Aut 3° ita ꝙ nunq̄ꝫ racionabiliter
maior oportunitas exſpectetur. ⁊ tūc ſine ꝑiudicio tenetur
¶ Queritur ſexto Utrū pueri teneantur confiteri. Ad
hoc dicit aſtenſis ꝙ ſic ſi ad annos diſcretionis ꝑuenerint.
quia omnis peccator ſi doli capax ē confiteri tenet̃. ſi loq̄
poteſt cuiuſcūqꝫ ſtatus fuerit. iuuenis vel ſenex pauper di
ues ⁊c̄. vt ptꝫ in. c. Omnis de pe. et remiſ. ¶ nota ꝙ per an
nos diſcretionis intelligitur ſcḋm gloſam ibi tempꝰ in quo
quis capax ē doli. ſiue tempus in quo diſcernit inter bonū
et malū. quia tunc peccare poteſt. Et iſtud tempus accelera
tur citius in vno q̄ꝫ in alio. Unde tunc doli capax ē quādo
appropinquat magis pubertati future q̄ꝫ infancie preteri
te. et hoc contingit in maſ. quando habēt. x. annos vel ali
quantulū vltra. Sed ī peccato carnis requirūtur. xiiij. āni
de hoc alibi. ¶ Si queratur quot anni requiruntur ad
cōmunionem Dicit thomas in quarto ꝙ pueris carenti
bus vſu racionis q̄ non poſſunt diſtinguere inter cibū ſpi
ritualem et corꝑalem non debet corpꝰ chriſti dari/quia ad
ipſum requirit̃ actualis deuocio. Sed pueris incipientibꝰ
habere diſcretionem eciam ante perfectam etatem cū habēt
.x. vel. ix. annos ꝑt dari/ſi in eis ſigna deuociōis appeāt.
Canoniſte aiūt ꝙ dn̄t eē in maſculo. xiiij. āni et. xij. in feīa

Aggrauat ordo locꝰ pctā ſciencia tempus

Etas condicio numerus mora. copia. cauſa.

Eſt modꝰ in culpa. ſtatꝰ altus lucta puſilla.

Hic ponuntur. xiiij. circūſtācie pctōꝝ aggrauātes pctā
¶ Querit̃ Utrum neceſſariū ſit confiteri circūſtācias pec
catorum Dico ꝙ circūſtanciarum quedam ſunt trahētes

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peccatum in aliam ſpẽm peccati/vt coire cū muliere cōiug
ta. ⁊ iſtas homo tenet᷑ confiteri Quedā grauant in eadem ſpecie et hoc dupliciter/vn omodo notabiliter aggrauāt et illas eciā debet confiteri/vt ſi ſubſtraxi centū libras groſſ non ſufficit dicere ego ſubtraxi quaſdam pecunias Alie nō aggrauant notabiliter et illas non oportet confiteri.

¶ Si dicas augꝰ dicit ꝙ omnis varietas confitenda ē. Dico ꝙ illud intelligendum ē de perfectione penitencie non autem de neceſſitate ¶ Que ſunt iſte circumſtancie Sunt. xiiij. quarum prima eſt

¶ Ordo. Nam grauius peccat epiſcopus q̃ presbiter/et presbiter q̃ laicus

¶ Locus qr grauiꝰ peccatur in ecclia q̃ in loco non ſacro.

¶ Sciencia quia plus peccat ſapiens et doctus. q̃ ignarus et indoctus.

¶ Tps qr grauiꝰ peccat᷑ in feſtis q̃ in aliis diebus

¶ Etas qr plꝰ peccat ſenex q̃ iuuenis in eodem pctō

¶ Condicio quia plus peccat mulier coniugata q̃ ſoluta in libidine quia lex vetus precipit maritatam fornicatā lapidari/ancillam flagellari

¶ Numerus peccatorum / yſayas q̃ vilis facta es anima mea nimis iterans vias tuas malas

¶ Mora. i. permanencia in peccatis et dilacio penitencie que valde grauat peccata

¶ Copia. i. nimia replicacio eiuſdem peccati / vel. i. multitudo peccatorum

¶ Cā vtꝫ ex ſuggeſtione/ vel ex ꝓprie malicia/vel īuidia.

¶ Modꝰ ſcꝫ in peccando/vt ſi cōn̄ naturalem vſum

¶ Status altus. i. dignitas eccleſiaſtica vel ſecularis/q̃to em̄ gradus altior tanto caſus grauior

¶ Lucta puſilla. i. modica reſiſtencia /quia grauius peccat qui pua tētacione peccat q̃ magna

¶ Nota ꝙ hic omittuntur textus de ſeptez peccatis mortalibus de operibus miſericordie et aliis que multo clariꝰ poſita ſunt ſupra in capittulo de generibus et declinacionibus Et eciam hic infra ſequuntur de modo confitendi per ſingula peccata

Confeſſor dulcis affabilis atqꝫ benignꝰ
Sit ſapiens iuſtꝰ ſit mitis. cōpaciensqꝫ

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Ut crimē ꝓpriū celet peccata reorum
Sit piger ad penam. ſit velox ad miſerādū
Et doleat q̄tiens facit illū culpa ferocem.
Infūdat oleū mulcens. vinūq; flagellans
Nūc virgā patris. nūc p̄beat vbera matris
Sibulet et cātet. ſtimulet cū cogit oportet

¶ Hic determinatur de cōfeſſione prout reſpicit confeſſorem. et hoc multipliciter et primo oſtendit quomodo cōfeſſor debet eſſe dulcis affabilis benignus ſapiens. &c. vt clare patet in textu. ¶ Item ſequūtur alij textus/ In quib' oſtenditur quomodo confeſſor ſe debet habere in interrogando/ que ſcilicet querere debet et que non/ Item qualiter debet exhortari peccatores/ vt peccata dimittant Item quomodo confeſſor comparatur medico Item qualis penitencia debet imponi pro varijs peccatis. et cetera Et quia iſta non concernnnt confitentes/ Ideo cauſa breuitatis hic omittuntur tanq̄ʒ ſcitu confitentibus non neceſſaria. ¶ Sequitur iam optimus modus coufitendi de ſingulis peccatis.

¶ De modo confitendi.

¶ Querit' quando tempus inſtat. confitendi/ quomodo debet iuuenis ſe parare ad veram confeſſionem faciendam/ quot puncta debet in ſe habere de neceſſitate ſalutis anime ſue Dico duo de neceſſitate/ ſed de ſtatuto eccleſie adduntur duo/ Primo vt habeat verā contricionem. hoc eſt ꝙ doleat de omnibus peccatis ſuis magnis et ꝑuis. et maxime ꝙ tociens offenderit deuʒ creatorem ſuum/ qui eū per paſſionem ſuam redemit ab eterna damnacione/ et q̄ tam benigne exſpectat emendacionem vite ſue. Secundo ꝙ habeat firmum propoſitum amplius non peccandi cum propoſito confitendi et ſatiſſaciendi.

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Iſta duo ponunt hominem in ſtatu gracie et in neceſſitate ſufficerent quia a deo iam ē abſolut⁹. et omnia peccata ſunt dimiſſa/hoc probaꝰ quia diciꝰ in pſal. Dixi confitebor aduerſum me iniuſticiam meaꝫ et tu remiſiſti ꝛc̄. vt dictū ē ſupra Sed tamen ꝓpter ſtatutum eccleſie tenetur confiteri ſi poſſet haberi ſacerdos Iō. Tercio requiritur ꝙ ore ſuo confiteatur omnia peccata ſua ſacerdoti habenti poteſtatem abſoluendi Quarto requiritur ꝙ ante omnia ſi fecerit alicui damna vel ſi habeat iniuſta bona illa reſtituat/ſi iniuriam fecerit proximo .ſi famam et nomē bonum alicui abſtulerit/Debet quantū poteſt reſtituere Et itē penitenciā iniunctā a ſacerdote dꝫ diligenter cōplere.

¶ Habita ergo vera contricione/et firmo propoſito amplius non peccandi Accedat peccator ad ſacerdotem /et coram eo flexis genibus ſignet ſe ſigno crucis et dicat /benedicite Reſpondet ſacerdos/dn̄s. ꝛc̄. Tunc dic confeſſioneꝫ tuam in generali ſic. Confiteor deo celi et beate marie virgini ꝛc̄. vſqꝫ Ideo precor Dic in vvlgari. Ic coom te biechten god van hiemelrīj ck/marie die modergods/alle gods heylighen/ende vv prieſter in gods ſtede/ende gheue my ſchuldich van allen mynen ſonden/die ic van mynen ionghen daghen/tot deſer vvren ghedaen hebbe. Ten perſtē in die vn̄ f ſynnen/In ſyen/In horen/ruken/ſm aeken/taſten/vt ſequitur in ſpeciali

¶ De quinqꝫ ſenſib⁹ fiat ſic ꝯfeſſio

De viſu

¶ Peccaui in viſu/primo in aſpiciendo peruerſe prēm ꝛ matrem. Secundo in videndo ludos pilarū/taxillorum. ꝛ alios ludos/Item libenter vidi coreas et lites puerorū/pudibunda mea/pudibunda mulierum Itē cupide vidi mulieres/et pulchra ornamenta ꝛc̄. Qualitercūqꝫ peccaui in viſu mortaliter vel venialiter do me reum

De audítu

¶ Peccaui in auditu/primo libenter audiui turpia et carnalia verba/et eciam ea dixi. Item carmina mundana libentius audiui ꝙ̄ diuina/ vanas fabulas potius ꝙ̄ ſermones diuinos. Item libenter audiui detractiones obloquuciōes/et delectabar audire alioꝝ vitupaciōes/ꝛ cōmēdaciōem ꝑſone mee. ꝛ factoꝝ meoꝝ/in quo multū ſupbiuí

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Item libenter audiui verba vana/fraudes ꝛ iniurias alte
ri ſcās ꝛc̄ Qualitercūq; peccaui in auditu do me reum

¶ Peccaui in guſtu/quia nimiam delectacōem habui in cibo delicato/in cibis ſpeciebus conditis/Item in potu dulci Item in ſuccaro in libo/in ficubꝰ racemis ꝛ in alijs multis Qualitercūq; peccaui in guſtu mortaliter vel venialiter/do me reum. de guſtu

¶ Peccaui in odoratu/Primo in ſpēbus aromaticis.q̄s mecum portaui/vt bonū odorem alij in me pciperent Item nimium in odoribus florum/ciborum et variarum ſpērum delectatus ſum Item fetores pauperū ꝛ eoꝝ anhelitus ſpreui Item flores ꝓpter bonū odorem in veſtibꝰ/in ſudario/aut pileo portaui Qualitercunq; peccaui in odoratu. Do me reum. de odoratu

¶ Peccaui in tactu/Primo quia pueros tetigi ſtrudēdo pedibus/ꝛ percuciendo manibus Item membra mea ſecreta tetigi Eciā mēbra nō licita. puellarū tetigi/oſcula dedi Item manibus pollutis ornamenta eccl'ie tetigi vel res ſacras Qualitercunq; peccaui in tactu mortaliter vel venialiter/do me reum ꝛ rogo deum veniam de his omnibꝰ de tactu

¶ De ſeptē pctis mortalibꝰ fiat ſic ꝯfeſſio

¶ Peccaui in ſuperbia tripliciter/corde/ore/ꝛ opere Primo in corde ſuperbiui/alios excellere Deſideraui alijs preeſſe/cogitaui ſum doctior illo/pulchrior/dictor magis dilectus/de melioribꝰ ꝛ nobilioribus pntibus Ego in mēte ſpreui/paupes/ignaros/minꝰ doctos/ꝛ inferiores deſpexi ꝛ vana in mente gloriaꝫ habui de operibus meis ꝛ in cōmendacionibus ꝛ honoribus michi factis de ſuperbia

¶ Secundo in ore ſuperbiui/quia iactaui me hēe parētes diuites/potentes/nobiles/conſulares/et de rectoribus ville/Iactaui me de progenie mea/et negaui pauperes eē meos cōſanguineos/pudebat me paupertatis eoꝝ/ aut ꝙ eſſent textores/fullones vel alterius vilis officij Item loquutus ſum v̄ba ſupba/coñ alios. ꝛ ꝙ multa / magnifica facerem/in arguendo vel cātando vel ludendo. ꝛc̄

¶ Tercio in opere ſuperbiui/quia totū corpꝰ meū pulchris veſtibus ornaui ad placendum mulieribus ꝛ mundo et precipue/vt alios in laudē mei/et amorem mei traherem Item ego deſpexi obedire ſuperioribus meis /pntibꝰ

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mgr̄is ⁊ ſubeſſe alijs nolui Eciam lcōnes meas vel aliud q̄rere nolui/ ꝓpter ſuperbiā ne viderer ignarus Itē ego fui totus curioſus ⁊ vagus et ingratus deo ⁊ benefactoꝛibus meis/et nolui ſubeſſe regulis et oꝛdinacōıb⁹ in ſcol̄ ſʒ fui. ſepe rebell̄ cōtra ſocios et ſuprioresmeos Qualitercūq; peccaui in ſuperbia/coꝛde/oꝛe/et opere/moꝛtaliter ⁊ venialiter in loco ⁊ tpe ſacro ⁊ nō ſacro/ſol⁹ vel cū alijs/do me reū

de auaricia ¶ Peccaui ſecundo in auaricia tripliciter/coꝛde / oꝛe /et opere Pꝛimo fui auar⁹ coꝛde/quia concupiui inoꝛdinate libꝛos/veſtes/pecunias diuicias/et honoꝛes ⁊ res alienas magnas et peruas·

Peccaui 2° oꝛe/quia pꝛopter auariciam ſepe/vt res aliorum michi cōparem ⁊ tenerem mentitus ſum et negaui me non habere quod habui Dixi cupide vellem me hoc ⁊ hoc habere Item ꝓpter munera falſum teſtimonium dedi.

Peccaui tercio ope/quia parentibus meis ſepe aliquid ſubſtraxi in fructibus/in ſpēbus/in pecunijs et alijs Item socijs meis vel alijs ſubſtraxi calomos ,cultellos / libellos pecunias pottos/veſtes/⁊c̄ Item ꝓpter auariciam /laboꝛaui vel ſcripſi pꝛo pecunijs in diebus feſtī Item luſi pꝛo pecunijs talem et talem ludum . Itē pꝛocuraui furta rapinas vſuras ſymonias/iniuſtas ſentencias/ ⁊ dāna alioꝝ ꝓpter meum cōmodū Item ego fui nimis parcus/nolui concedere ſocijs meis res meas/nolui pauperib⁹ dare elemoſinas Qualitercūq; peccaui in auaricia/coꝛde/oꝛe/et ope/in loco ⁊ tpe ſacro/ſol⁹ vel cū alijs/do me reum

¶ Peccaui tercio in luxuria tripliciter/coꝛde/oꝛe/⁊ ope.

de luxuria Pꝛimo coꝛde/quia cogitaciones habui de oſculis ⁊ tactu ⁊ actuluxurie in quibus delectabar multum/voluntatē habui luxuriā faciendi/ſi potuiſſem ducere ad actum

Peccaui oꝛe/quia verba luxurioſa /verba carnalia loquutus ſum.carmina libidinoſa in amoꝛem trahencia Dictaui et cantaui.

Peccaui opere/quia oſcula puellis dedi/manus et alia membꝛa tetigi Item loca inhoneſta ſcʒ lupanaria viſitaui copulatricibus lenonib⁹/et inhoneſtī perſonis me aſſociaui Sed tñ opere actum luxurie non cōpleui/licet ſepe mente ſeu coꝛde ⁊ oꝛe/me pollui Si tñ actum feceris dicet cuʒ qua perſona/et quotiens .⁊c̄. Qualitercūq; ego peccaui in luxuria/coꝛde/oꝛe/et opere/moꝛtaliter et venialiter in loco

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vel tp̄e ſacro vel non ſacro. Do me reum

¶ Peccaui quarto Jn ira tripliciter/corde/ore/et opere. de Jra
Corde ſic quia cito valde in corde iraſcebar contra ſupio-
res meos/contra ſocios/et alios. Jtē iras in corde diu por
taui/nolens eas obliuiſci. ſed de vindicta penſaui / et quō
nocere proximo potuiſſē cogitaui

¶ Peccaui Ore ſic quia ꝓpter iram alijs maledixi/alijs in
iurias dixi/blaſphemaui in deum/et clamoroſis verbis iu
raui me vindicaturum/et mala alijs illaturum/verbis mlē
tis litigaui et clamaui.

Peccaui Ope ſic/pre nimia ira/verbera ſocijs/et alijs de
di/inſultus pedibus feci/aliosq̄ ſepe leſi. iniurias intuli.
Jtem diffamaciones detractiones ⁊ diſcordias ſeminaui
Qualitercūq̄ peccaui in ira. corde. ore. et ope. ⁊c̄

¶ Peccaui quinto in gula Corde quia cogitaui de ciba de gula
rijs et potibus delicatis/q̄b⁹ me oblectarem vltra menſurā
ī plerem Ore et opere. quia ieiunia ecclīe fregi. Nimiuz ſe
pe comedi. et bibi immo bis vel ter me inebriaui. ⁊ vomitū
feci Jtem nimis precioſa cibaria procuraui. et potū precio
magno vltra meam facultatem bibi. et pecunias inutiliter
in delicatis nimis cōſnmpſi Jtem malui quinq̄ vel ſex vel
x. ſtuferos in gula delicate cōſumere/q̄ꝫ pauperibus vnum
denarium propter deum dare. Jtem nimis auide. et ante
tp̄s debitum cibum et potum cepi. ⁊c̄ Qualitercūq̄ peccaui
in gula mortaliter vel venialiter. ⁊c̄.

¶ Peccaui ſexto ꝑ inuidiam et odium. que maxime ſūt
in corde Ego peccaui per inuidiam quia inuidebam ſocio Jnuidia
meo q̄ plus me ſciebat melius arguebat et me reum fecit.
michi ſigna dedit Jtem bonis. et magis doctē. et magis di
uitibus/et bene fortunatis ego inuidi. de ꝓſperitate alio
rum ego dolui. et ſuꝑ malis fortunis eorum letat⁹ ſum
ego laudes alioꝝ cum odio et tedio audiui Mala au-
tem vituperaciones et detractiones alioꝝ libenter audiui

¶ Ore et ope ſic ꝓpter inuidiam aliorum. paratus fui ſe-
pe narrare aliorum defectus. et diffamare eciam mendaci-
ter. aut plus q̄ꝫ erat falſe dicere. immo tantū odio ꝑſonas
et inuidia ſepius habui. vt voluiſſem eis magna dāna in
bonis. leſiones et mutilaciones in membris. et mortem eis
ſepe optaui Qualitercūqꝫ peccaui odio et inuidia/mor-
taliter et venialiter Do me reum

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de accidia

¶ Peccaui .4° in accidia q̄ maxie ē de oiſſiōe bonoꝝ. Pri
mo peccaui ꝙ non feci bona que debebam facere non ſtu-
dui lcōnes meas. non frequentaui ſcolas horis ſtatutꝭ. ni-
miū ſepe dormiui. ſepe vagatus ſum Item in dieb⁹ fe. ꝛc
non iui ad miſſas ſmones et veſperas ſed magis vagari
et ludere deſideraui Item multum tardus fui ad confiten
dum ore peccata mea. et magis ex conſuetudine/ad confeſ
ſionem/et ſacramentū eukariſte me paraui q̄ꝫ ex deuotiōe.
Item penitentiam pro peccatis non cōpleui Itꝭ legere ho
ras. et honorare deum meum. beatam virginem, et ſc̄tos
dei neglexi Non cōpleui vota mea que ꝓmiſi et bona ope
ra incepta non cōtinuaui Item nimis tardus et piger fui
ad dandum pauꝑibus elemoſinam/ad dandum auxiliū
et cōſolationem in neceſſitate et triſticia cōſtitutis Qualitꝰ
cūq̄ꝫ peccaui ꝑ accidiam mortalitꝰ vel veialitꝰ do me reum.

¶ Hic nota circa predicta mortalia. q̄ncūqꝫ homo tē-
tatur ꝑ ſuꝑbiam /auariciam/luxuriam et alia peccata. et
cogitat circa peccatum mortale. Si non cōſentiat in actum
non dicitꝰ peccatū mortale. Sed ſi voluntas cōſentiat ita
ꝙ determinat ſe velle facere. tunc eſt pc̄m̄ mortale. licet ac
tus non ſequatꝰ De iſtꝭ peccatis mortalibus habetꝰ ſuꝑ
adlonguꝫ et de filiabus eoruꝫ i. ca. dedecli. p⁹par rcō q̄nt⁹

¶ De decem p̄ceptis sic fiat cōfeſſio.

Cōſequenter cōfiteor me grauitꝰ peccaſſe in decē preceptis

Con̄ primū preceptum

¶ Primo ꝙ deuꝫ meū non dilexi ſupra oēm creaturam
ex toto corde meo/ſꝫ magis dilexi ꝑentes meos / pulchras
veſtes/pulchros libros/pecunias/mulieres et multa alia.
Iteꝫ non timui deū meuꝫ Non habui firmaꝫ ſpem ꝛ fideꝫ
in eo. ſed magis fideꝫ habui in ſōnijs in prenoſticis q̄ꝫ in
deo Iteꝫ in auguribus in ſortilegijs/in cantacionibus ꝛ
cōiuracionibus demonū/hoc ē in vvaerſeggers touenars
beſvveringhe Si tamen illis fidem non habuiſti/non dic
te illis credidiſſe.

Con̄ 2ᵐ

¶ Secundo confiteor me peccaſſe contra ſecunduꝫ mā-
datū ꝙ ſepe iuraui per nomen dei per paſſionem per vul-
nera per mēbra vel ſanguinem chriſti per ſacramentū/per
ſanctam mariam/per ſanctos et ſanctas dei . Item iuraui
ſepe falſa iuramenta/blaſphemaui deum et ſanctos Iteꝫ
iuraui q̄nq̄ꝫ ſecreta tenere que non tenui ſed reuelaui

¶ Peccaui in tercio mandato/ꝙ non celebraui dies do- Coñ 3m
minicos et feſta ab eccleſia indicta Item non audiui miſſā
in illis feſtꝭ nō frequentaui ſermones non veſperas / non
alia diuina officia/ Et quando eccleſiam viſitaui/non va-
cabam oracionibꝰ/ſed colloquijs/ꝛ vanis cogitacionibus
reſpiciendo mulieres īpudicis oculis/ Item in feſtꝭ magis
deditꝰ eram ludis palmaꝝ taxillorum vel clauaꝝ. Itē co-
reas frequentaui et alia ſpectacula mundana . Itē in feſtꝭ
tabernas viſitaui et loca inhoneſta Item empciones et vē-
diciones feci ꝛc . Immo illis diebus feſtꝭ magis crapulis po-
tacionibus et luxurioſis actibꝰ vacaui/ꝙꝫ alijs diebus

¶ Peccaui conſequenter in quarto mandato/quia pa- Coñ 4m
rentibus meis carnalibus in vita non obediui / ſed toruis
oculis ſepe inſpexi/et cū acrimonia eis rn̄di/non neceſſita
tibus eoꝝ ſubueni/ſepe mortem eoꝝ optaui Et pꝰ mortem
ꝓ animabꝰ eoꝝ non oraui/teſtamenta eoꝝ non cōpleui.
Item ꝑntibus meis ſpūalibus puta matri eccleſie et ſacer-
dotibus ꝛ mgr̄is meis honorem non exhibui ſed contra ſū
ſacerdotes et ſuꝑiores diffamare non ſolui iura curati vel
eccleſie/non ſolui decimas/non ſolui tributa et alia ſubſi-
dia oppidi legittime ſtatuta

¶ Peccaui in quinto mandato/ꝙ licet proximū meum Coñ 5m
non facto occiderim/tn̄ ipm̄ mente occidi/qꝛ mortē eiꝰ op-
taui Item manus meas violentas in eū poſui Ipm̄ ꝑcuſſi
et leſi Cōſiliū dedi vt lederet/caperet/et puniret

¶ Peccaui in ſexto de furto/ꝙ res inuentas/in ſcolis in Coñ 6m
domo et alibi;non reſtitui/debita mea non ſoluere curaui
ſed tenui contra voluntatem creditoris mei/ libros conceſſos
reſtituere non curaui. Malum compoſitum et iniuſtum.
creditori meo vel cōſocio meo feci

¶ Peccaui ſeptimo in peccato luxurie / maxime conſēſu Coñ 7m
et corde/et oſculis et verbis vt ſupra dixi

¶ Peccaui in octauo/quia contra proximū falſum teſti- Coñ 8m
monium dedi/teſtes procuraui falſos contra ſocium meū
vitam eius et famam bonam denigraui / multa ſcandala
de ipſo dixi.

¶ Peccaui in nono precepto ꝙ ſepe deſideraui vxorem Coñ 9m
ꝓximi alias mulieres ſpūales ꝛ ſeculares Item in lumbis
meis ardorem libidinis exoptaui et excitaui In corde va-
rias cogitaciōes habui quas opere perfeciſſem niſi pudor
hominum me abſtraxiſſet

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¶ Peccaui in decimo precepto/quia bona proximi ſepe deſideraui/domos agros/pecunias/equos / veſtes / et libros/et localia De omnibus iſtꝭ ſupradictꝭ et neglectis/ Qualitercūqꝫ con̄ decem precepta peccauerim mortalit̄ aut venialiter In loco et tempore ſacro/vel non ſacro / ſol⁹ vel cū alio/do me reū et cōfiteor maem culpam

¶ De ſeptem opib⁹ mīe corpalibus.

¶ Conſequenter peccaui/peccato omiſſionis quia multa bona opera facere omiſi et ſpecialiter / In verſumeniſſe vande vverken der barmherticheit/quia pauperib⁹ in neceſſitatibus conſtitutis/opera miſericordie non exhibui. Nam cū potui pauperi eſurienti panem non dedi Et ſitiēti potum non prebui Nudum non veſtiui/peregrinū non hoſpitaui/Infirmos non viſitaui/Captiuos non redemi mortuos non ſepeliui

¶ De ſeptem opib⁹ mīe ſpiritualibus.

¶ Peccaui in operib⁹ miſericordie ſpūalibus . Primo ſanum conſilium petentibus non dedi. 2° errantem ⁊ peccantem non correxi. 3° ignorantes que ſūt ſalutis anime non docui. 4° iniurias michi illatas non pacienter tuli. 5° pro viuis et defunctꝭ deum non oraui 6° triſtē ⁊ deſolatum non ſum cōſolatus. 7° iniurias et contumelias michi factas non remiſi. Qualitercūqꝫ in his omnibus peccaui Dico meam eſſe culpā et do me reum

¶ De ſeptem ſacramentis eccleſie

¶ Peccaui conſequēter in ſeptem ſacramentis ec̄ꝉie. Primo q̄r p⁹ baptiſmū/dyabolo et pompis eius non renunciaui. Dum confirmatus ſum fidem chriſti et veritatē propter timorem mundi loqui et confiteri erubui Itez matrimoniū non honoraui ſed polluere ſtudui Item ordinibus eccleſiaſticis debitam reuerenciam non exhibui Item tardus ad penitenciam et cōfeſſiōem fui. et pn̄iam iniūctam non recte cōpleui Item non deuote ad corp⁹ chriſti ſumēdum me paui . magis feciāt id ex cōſuetudine et p̄cepto ecc̄ꝉie q̄ꝫ ex deuotione Qualitercūqꝫ peccaui in iſtꝭ eccl̄ie ſacramentis mortaliter aut venialiter Dico meam culpā et do me reum.

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¶ De ſeptem donis ſpūs ſancti

¶ Peccaui in ſepté donís ſpūs ſancti. Non curauí.
¶ Q' in me nō eēt ſapiā ad diuina contéplanda.
¶ Q) in me nō eēt intellect' ad nouiſſima q̄tuor. mortem Judiciū. et penas inferni conſiderandꝰ
¶ Q' ī me nō eēt cōſiliū ad bonū eligédū ꝛ malū reꝓbādū
¶ Q) in me non eēt fortitudo/tētacionib' tribulacionib' et prauis cogitacionis reſiſtendí
¶ Q) in me nō eſſet ſciā ad meipm̄/et ſcā mea recognoſcēdꝰ
¶ Q' in me nō eēt pietas ad cōpaciēdū ꝓximo tribulato.
¶ Q' in me non eſſet timor dei ad malum fugiendum et ſalutem anime querendum.

¶ De articulis fidei. ꝛ aliȷ̄s peccatis

¶ Conſequenter ſi in articulis fidei et in aliȷ̄s que bonus chriſtian' credere tenetur/plus aut min' credidi q̄ debui in hoc culpā meam dico et do me reum
¶ Conſequenter peccaui in nouem peccatis alienis/quia precepi et dedi conſilium/vt aliȷ̄ male facerent. Itē cōſenſi in peccata alioꝝ et laudaui peccata alioꝝ Item ꝑticipaui. de rebus captꝭ/ſcꝫ de fructibus et aliȷ̄s rebus. Itē non īpediui ſed tacui et ſecretaui peccata alioꝝ. Qualitercūq̧ peccaui in iſtꝭ peccatꝭ alienis Dico meā culpam — Peccata aliena
¶ Conſ̄ do me reū in octo beatitudinib' ſalutis anime mee/q꞉ nō fui pauꝑ ſpū ſed auarus non mitis/ſed iracūd' non miſericors/non pacific' ſed totus litigioſus/et ita in aliȷ̄s Dico meā culpam et do me reum — Octo beatitudines
¶ Conſ̄ ſi peccauerim in peccatis in ſpm̄ ſcm̄/In peccatis clamantib' in deum Do me reum.
¶ De oībus ſupradictꝭ peccatis q̄ ore cōfeſſus ſum. et q̄ oblitus ſum/ſiue ſint mortalia ſiue veniali q̄ vel ſol' feci/aut cū alio. Qualitercūq̧ feci/que facere non debui/vel q̄ omiſi facere/que tamen facere debui. Dico meam culpam et Do me reum Ideo precor beatiſſimā v̄ginem mariam ꝛ omnes ſanctos ꝛ ſanctas ꝛ vos orare pro me peccatore.
¶ Si queratur an p' abſolutioné datā/ꝛ pactā ꝑniām ſis abſolut' a pena et culpa Dico vt ſupra dictū ē q̄ ſis abſolut' a culpa non ē dubiū Sed de pena dubium eſt.

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Sed hoc firmiter tenendū ē ꝙ iſta quatuoꝛ abſolutio ſa-
cramentalis/et verecūdia pctōꝝ/et pniā iniuncta/et contri
cio quā habes de pctis/delent magnā ꝑtem pene debite/et
foꝛte ōnem penam/ſi contricio ſit magna/ſed hoc neſcitur
Ideo/vt plene ſatiſfacias recurrendū ē ad infinitū meritū
paſſionis chꝛiſti cuiꝰ eris ꝑticeps ſi paſſionem eiūs deuote
mediteris Ideo fac/vt tibi iniungant̃ quinqꝫ pr̄ nr̄ que le
gas in honoꝛem quinqꝫ vulnerum chꝛiſti dicendo. O ieſu
per clauū ⁊ vulnus dextre manꝰ tue/miſerere mei pr̄ nr̄. vt
ſupꝛa dixi. cū deuota meditacione paſſionis chꝛiſti /que ſi
magna ē delet ōnem penam purgatoꝛij /vt ſupꝛa dictū eſt
in ſecunda cōiuga. pꝰ ꝓbet vi nullū Item cū deuota inſpec
tione armoꝝ chꝛiſti/ſi tempus affuerit lege oraciūculas a
ſūmis pontificibus cōpoſitas ſcꝫ O dn̄e iheſu chꝛiſte ado-
ro te in cruce pendentem ⁊c̄/Item lege roſarium marie/ad
quod multe ſunt indulgencie/vt ſupꝛa dictū ē in. ca ꝗnto
Ante debes foꝛmare Preterea libēter viſita monaſteria q̄-
tuoꝛ oꝛdinū mendicācium/ſi apud te ſint/etiā monaſteriū
brigittaꝝ/⁊c̄. eccl'ias ſeu capellas dn̄oꝝ de rhodis/⁊ dn̄oꝝ
teutonicoꝝ/qui ōnes mirandis clarent indulgencijs. In
quolibet dictoꝝ locoꝝ lege quinqꝫ pr̄ nr̄ ad honorē quīqꝫ
vulnerum chꝛiſti ex quibus ōnes fluxerunt indulgencie. ⁊
da oblacionem aut elemoſinam modicam aut magnam ꝓ
tua facultate. Et hec de confeſſionali/ſcolaſticoꝝ ſufficiāt.

¶ Finitur confeſſionale/ ꝓ ſcolaſticis
et alijs/ multum vtile.

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